

THE
Instructor
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BARTHOLOMEW (OR NATHANAE)

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOL

Four Wise Men from the West—Ann Woodbury Hafen. Blue Ribbon Danger—Marie Larsen. John Taylor—Nelson White. Dennis and the Mormon Battalion—Mabel Harmer. "Wheat for Man"—Jay H. Bywater. Last Leaves—Lois Wedel. An A B C of American History—Lucille Cannon Bennion. Five Little Bells and What They Told—Luacine Savage Clark. Our Young Writers and Artists. Officers' Notes. Mission, Neighborhood, Home Primary Lessons.

I appreciate the *Instructor*, and surely it must be a great help to the numerous Sunday School teachers throughout the Church. While it is small in size, it is large in content. God bless you in the splendid work you are doing, and may I say the same for your associates.

I have been confined home with the effects of a slight operation, and this has given me time to read more carefully, than heretofore, the *Instructor*. If the *Instructor* has any critics, I wonder if they read it?

Clifford E. Young,
Assistant to the Twelve

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
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according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Wendell J. Ashton

Co-operation—Local Communities

MILTON BENNION

IF co-operation in the family has become a well established habit joined with understanding and appreciation of the spiritual principles upon which it rests it should not be difficult to extend this practice to the neighborhood and local community. This co-operation may be educational, social, economic, or religious involving all of these phases of community life.

The public school system is an excellent example of educational co-operation within every local community, the state, and in minor degree the nation. This, with the exception of the general functions of government, is now the most widely distributed form of co-operation in American life.

Many rural and semi-rural communities have organized on a purely voluntary basis forms of entertainment and instruction that function very well and that could not be provided without support of the majority of the people. In some states these activities are provided through co-operation of the local communities with the extension division of the state college or university. These institutions are generally well prepared to pass upon the merits of available lecturers and artists. The same ends may, in some communities, be

realized through organization of clubs in which members of the community develop their talents through study and practice in special lines that may be used for the entertainment and instruction of their neighbors.

In cities common ownership of water systems and sewer systems is almost universal. This practice is frequently extended to some other public utilities. The advantages of these forms of co-operation is quite evident. In city and countryside and extending to state and nation public roads have long been established as a necessity.

In regions where irrigation is necessary to successful farming, local communities have from the first settlements formed co-operative irrigation companies. This, as all residents of the arid west in North America know, has been the salvation of these regions.

In Utah and adjacent areas a characteristic of life in pioneer days was the development of co-operative stores owned and operated by the consumers. Their counter-part in more recent times is found in consumers co-operatives. Where these are highly developed they expand into manufacturing and distribution of goods through wholesale houses. The best examples of this form of voluntary co-operation are to be found in Great Britain and the Scandinavian countries. This form of co-operation is, however, more extensively practiced in America than many Americans are aware of.

The most thorough-going voluntary co-operation has come about through religion. This is best illustrated in the disciples of Jesus Christ in America as recorded in the Book of Mormon. In IV Nephi we find the following passages:

"And it came to pass in the thirty and sixth year, the people were all converted to the Lord, upon all the

face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things in common among them, therefore there were not rich and poor, bond and free, but they were all made free and partakers of the heavenly gift."

This condition lasted nearly 200 years. Then the religious motive began to wane. Of this change we read:

"And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world."

"And from that time forth they did have their goods and their substance no more in common among them."

"And they began to be divided into classes; and they began to build churches unto themselves to get gain, and began to deny the true church of Christ."

In the early history of the Latter-day Saints adventures of thorough-going co-operation were attempted in Ohio, Missouri, and Utah, but these did not long endure. The idea of community co-operation has been developed recently in a more limited way in the Church Welfare program.

Our Cover Picture

Our cover picture for September is Thorwald's sculpture of Nathaniel, sometimes known as Bartholomew. He has only two scriptural references—John 1:45-51 and 2:12-23. The name Nathanael means "Gift of God." That he had posterity is evident in the fact that Judith was his descendant. Of him Jesus said that he was "without guile." Can you think this phrase out in particulars?

A Visit to David Whitmer

JAMES H. MOYLE



JAMES H. MOYLE
at time of visit

(Editorial Note: James H. Moyle, the author of this article, is, as far as we know, the only living member of the Church who had a conversation with David Whitmer, one of the three witnesses to the divine authenticity of the Book of Mormon. He is now approaching his 87th Birthday.)

The Book of Mormon and Joseph Smith's early life and work have always had a charm for me. They are the basis of our faith, and upon the divinity of that book rests the truth of our religion. If that book is not a divine record then we are a deluded people.

While I was studying at the University of Michigan, in Ann Arbor, I read in one of the local papers that David Whitmer was alive and that he had given a very interesting interview to a newspaper man. That aroused my interest. So I determined

that, on my way home, I would see him if he were still living.

Realizing this fact, I made my way to Richmond, Missouri, when I graduated from Michigan, on the last of June, 1885. There was only one train a day in and out of that town. I therefore had to remain there during the night. Richmond was a small town, something like our nice little country towns here in Utah, in a farming section of the country. There was a bus to meet the train — drawn by horses, of course. I sat on the seat with the driver, and there I began my investigation of David Whitmer and continued it for one day. I talked with the driver. He said David Whitmer was a highly respected citizen of Richmond. I stopped at the local hotel and talked with the clerk; he gave me the same response as did everyone else I approached.

In the newspaper article the statement was made that David Whitmer was pestered with curiosity seekers who had heard that he had seen an angel from heaven. So I brought a nice little present for him, to show that I was really interested, and I induced a friend of his to give me a favorable introduction.

We went to his home. It was a plain, simple little two-story building with one or two little fruit trees in front of it. There were no other ornaments. (We didn't have lawns in those days.) He was sitting in front of the house under his fruit trees.

I told him something about myself and my family. I was born in the Church. My mother was born in the early days of the Church in Illinois. My father came to Utah in his 'teens—a boy alone in the world with no relatives in America, and it was all for his religion. My mother's father had given up a new home and farm for the gospel. He had come to Kirtland in 1834 where he built a nice home and farm. That, too, was given up for the gospel's sake, and he went to Missouri where his resources were exhausted, and in the late fall of 1838 he built a simple, rough log home in Far West, from which place they were again driven by organized military mobs early in the spring of 1839. Then, with their resources exhausted, they had either to go east or with their people to Illinois. They chose to go to Illinois. My mother was born just after their arrival in Illinois. My grandfather pulled a handcart

every foot of the way from the Missouri River to the valley. My mother saw him as he entered it and said that his fingers looked like the claws of a bird and he much like that of a skeleton.

I told David Whitmer that I had grown up in the pioneer days of Utah believing devoutly in my religion. I told him further that I had just graduated from the University of Michigan as a lawyer and that I was about to commence my life's work as he was preparing to lay his down. And so I begged of him not to let me go through life believing in a vital falsehood. Was his testimony, as published in the Book of Mormon, true? Was there any possibility that he might have been deceived in any particular?

His answer was unequivocal. There was no question about its truthfulness. The angel had stood in a little clear space in the woods with nothing between them but a fallen log—the angel on one side and the witnesses on the other. It had all occurred in broad, clear daylight. He saw the plates and heard the angel with unmistakable clearness.

He was 80 years old at the time I saw him—perfectly gray, serious-minded, and beyond question sincere. His mind seemed perfectly clear. He moved about with freedom and lived three years after, with his mind normal. He was the first witness I ever attempted to cross examine, and I did so with all the intensity of my impelling desire to know the truth. The interview last-

ed two and one-half hours. I exhausted all my resources, and he was very kind and willing to aid me.

There was only one thing that did not fully satisfy me. I had difficulty then, as I have now, to describe just what was unsatisfactory. I wrote in my dairy immediately on my return home that in describing the scene in the woods he was "somewhat spiritual in his explanations and not as materialistic as I wished." That was my description then and I cannot make it any clearer now. He said "it was indescribable; that it was through the power of God." He then spoke of Paul's hearing and seeing Christ, but his companions did not because it is only seen in the spirit. I asked if the atmosphere about them was normal. He said it was "indescribable," but the light was bright and clear, yet apparently a different kind of light, something of a soft haze, I concluded.

A few years before this, in an interview with President Joseph F. Smith and Apostle Orson Pratt, they reported that he said it was more brilliant than that of the noonday sun.

I have wondered if there was a special significance, not clear to me, in the language used by the three witnesses in their testimony referring to the Golden Plates: "And they have been *shown* unto us by the *power* of God and not of man." The eight witnesses say the plates were shown unto them by Joseph Smith. That I call materialistic; the other

spiritual, and I could not get anything more out of it.

Paul says: "For what man knoweth the things of man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the spirit of God . . . But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The *Encyclopedia Britannica* and, I think, another encyclopedia, in an edition published not long before David Whitmer's death, rendered a real service, in disguise, to the truth by repeating and giving credit to the falsehood circulated by the enemies of the Book of Mormon that David Whitmer had repudiated his testimony. That provoked a formal denial from David Whitmer, and he said that the contrary of this was the truth. In this statement he was supported by the leading citizens of Richmond and the county officials of the county in which Richmond is located. All of them not only joined in the denial but asserted that David Whitmer had consistently adhered to his testimony and that he was a highly respected citizen of the community.

I asked David Whitmer why he left the church. His answer thrilled me more than any other statement which he made. It was the greatest surprise of the interview. I was not familiar then with his history after leaving the Church. He said, "I never left the Church. Joseph Smith was a fallen prophet of God and I

accepted nothing revealed to him after 1835 because I did not know whether it came from God or Sidney Rigdon. He introduced into the Church many innovations. I have presided over a branch of the Church here in Richmond ever since the thirties."

The surprise and thrill were due to the way he said it, the way he looked and the circumstances surrounding the interview. The spontaneous expression of his thought—it came as if from the depths of his soul—"Joseph Smith was a fallen prophet of God" which spoke so impressively the most important fact that I was seeking. He could not have fallen if he had not been a prophet of God. That fact, that knowledge in David Whitmer was as manifest as the fact that he sat before me. The conviction came to me as clearly as the sunshine that, if David Whitmer knew anything of the facts, it was that Joseph Smith in bringing forth the Book of Mormon and organizing the Church was a prophet of God and the testimony of the three witnesses was the truth and nothing but the truth.

David Whitmer knew the Prophet as few, if any, knew him, so far as the bringing forth of the Book of Mormon was concerned. It was he who went to Harmony, Pennsylvania, and brought the Prophet, his

wife, and Oliver Cowdery to the home of David's father to live there and complete the translation of the Book of Mormon. There they all lived for months in a three-room house, if you believe the Church was organized in the old home, or in a six-room house, if you believe the Church was organized in the new home: Joseph Smith, his wife, Oliver Cowdery, father and mother Peter Whitmer, four sons and a daughter—ten people, in about as close and intimate a relationship as could possibly be. The fifth son lived in the same home yard with his wife in a small and older building. That friendly relationship continued un-

til the disaffection, excommunication and final separation of Joseph and David. If there was anyone who had the opportunity of knowing the Prophet in the most vital months of translating the Book of Mormon it was the five sons of father and mother Whitmer, whose names appear in the Book of Mormon among the eleven special witnesses to its divinity. And David Whitmer was selected to be one of the

three who not only saw the plates and the engravings thereon, but saw and heard the messenger from heaven "who brought and laid the plates before our eyes," and he and they, the three witnesses, declare "beheld and saw the plates and the engraving thereon" and heard



JAMES H. MOYLE
in middle life

the "Voice of the Lord" which commanded them that they "should bear record of it." This they did throughout their lives even when groping in darkness and the loss of the divine "light of life" and in antagonism to Joseph Smith and the body of the people.

If there had been fraud in this matter Joseph Smith would have cultivated those men and kept them with him at any cost. The truth is that when they became unworthy they were excommunicated, even though they were witnesses to the Book of Mormon. It does not appear, I say again, that there was any evidence that Joseph Smith did anything more than was clearly his duty to keep these men around him; but, on the contrary, he did that which alienated them.

That declaration of David Whitmer's that Joseph Smith was a fallen prophet in 1836 coming as it did, removed all doubt in my mind about the sincerity and honesty of David Whitmer's testimony as published in the Book of Mormon.

It is interesting to note that the Doctrine and Covenants contains 133 revelations and that 108 of them were received before 1836. The age of Joseph Smith and his intellectual opportunities are added evidence of the fact that he was a great prophet. His surroundings were those of the pioneer frontiersman, and these 108 revelations before the Prophet was 30 years old contain the fundamentals of the most important essentials of the most perfect religious organization ever created.

Those revelations received before 1836, when Joseph Smith, according to David Whitmer, was a prophet of God were, I repeat, received when the Prophet was just emerging from boyhood on the frontier of the United States, with practically no education, no library, and very few sources of information within his reach.

In that interview I did my best to ascertain if money could influence David Whitmer and so when he showed me what he called the original copy of the translation of the Book of Mormon, which he did with apparent great pride and interest, I asked him what he would sell it for. He would not even discuss the subject. He said that when the great cyclone a few years before struck Richmond and destroyed many homes, including his own, except the room in which the manuscript was kept, that manuscript was not injured at all. It appeared to me to be in excellent condition. Money had no value to him compared with that of the manuscript, notwithstanding his circumstances in life.

I find that I have forgotten much that David Whitmer said about priesthood, polygamy and wherein the Prophet and the people had departed from first principles, which he emphasized. That did not impress me. My mind at the time of my visit was concerned with one question, was the printed testimony of David Whitmer the truth and nothing but the truth?

Ezra Taft Benson (I)

JOHN HENRY EVANS



EZRA TAFT BENSON (I)

A SPECIAL MISSION

ONE of the noticeable things in the life of Elder Benson is that the line of events is different from that of his fellow apostles.

Biographies of several of these have been written. In many respects they are alike. The subjects of these accounts lived in Nauvoo, perhaps in Missouri and Ohio before that; they crossed the plains in about the same way, sometimes in the same company; and their work in "the Valleys of the Mountains," as the new home came to be called, was similar in a surprising way. A reading of the lives of these men will show how closely, how almost identical, the events of their careers were.

There is very little resemblance, however, between the life of Ezra T. Benson and that of his contemporary apostles. This is largely, it seems, because he was chosen on so

many occasions to do a special piece of work for which his talents appeared exactly to fit him. He was one of the men in Brigham Young's group whom that leader particularly trusted and to whom he gave special assignments. In the chapter immediately preceding this one, we saw how he was chosen to act as contact agent between the advance company of Latter-day Saints, now in the Salt Lake valley, and the companies on the way to that place. There was certain information which President Young needed about those companies, and he delegated this apostle to obtain that information.

In the present section we shall see him on another of these special missions. He was sent East this time to seek contributions to aid in this mass migration to the West.

That the migration of the Mor-

mon people from the Mississippi to the inland salt sea was the largest and most hazardous in American history needs little amplification. In it were women and children as well as men. Moreover, it was a hasty exit from one of the states of the Union to a foreign country, though this was not the result of choice on the part of the leaders of the migration. They went willingly, George A. Smith had said, because they had to. And in consequence they went mostly without the necessary equipment for a journey of eleven hundred miles over an uninhabited country of prairie and mountain and desert. This was owing to their inability to sell their six years' accumulation of property in Nauvoo. It is a sad comment on human nature that the citizens in the area of which Nauvoo was the center were waiting to inherit that property.

A single instance will show the dismal situation of the departing Saints. It is the case of Willard Richards.

Willard Richards, in 1848, the date at which we have now arrived, was second counselor in the Presidency of the Church. Besides that he was Church Historian and Recorder, and had been confidential secretary to Joseph Smith. In Nauvoo he had owned one of the most attractive brick houses in the place. Situated in a fine residential part of the city, the land without the improvement was worth fifteen hundred dollars, and the real estate market before he left, or thought of leaving, was rising. Yet he had got

almost nothing for his holdings, of which he could take very little with him. How he had got the necessary "fitout" for the journey between the Mississippi and the Missouri is not known, but he was extremely hard put to it to make the second leg of the journey. He had been able to go with the Pioneers and back only because he traveled with others.

"In consequence of my great ill health," President Richards wrote to Orson Spencer and Orson Pratt, retiring and incoming Presidents of the European Mission, respectively, in 1848, "I have been unable to fit myself out for the mountains in time to proceed on my journey thither in company with Presidents Young and Kimball, who have gone . . . I shall go [there] with a scanty outfit, not a change of raiment for myself, and my family are very destitute of clothing." And he explained that he was twelve hundred dollars in debt, which, of course, he was unable to pay. His purpose in writing this letter was to see whether there were not in the British Mission of the Church members who were able and willing to contribute money.

By the first of August, however, he was on his way to the mountains, with his entire family, his outfit having been got together by Ezra T. Benson and George A. Smith, who were not to make the journey in 1848, by request of President Young.

If such was the financial condition of one of the First Presidency, what could have been the circum-

stances of the mass of migrants? As a matter of fact, both President Young and President Kimball had to be helped on their second journey to the Salt Lake. The Mormons on the trail were in desperate straits financially. It was in an effort to relieve this situation that Elder Benson, with three others, went East.

Elders Benson, Lyman (Amasa M.), Snow (E.), and Appleby (I. A.) left Winter Quarters for St. Louis on January 1, 1848. That first night, after traveling twenty-five miles, which was a good day's journey, they stayed with a "Brother Lake." They reached St. Louis on the 14th. A letter from Elder Benson to Brigham Young, obviously written by Elder Appleby, gives some details of this fourteen-day journey.

At Savannah they hired a carriage, which took them to Liberty, in Missouri. The stage conveyed them to Hannibal, where they expected to take a river boat, but could not because the river was so filled with ice floes that all traffic was stopped. Here, however, they "hired a gentleman to take us to St. Louis," which they reached "about noon." Their expenses thus far had been "about thirty dollars each." Where and how they had raised this amount, we are left to conjecture, for they had "but scant means" when they left home. Yet "we got along first rate."

"We passed through the country of our former persecutors," says Elder Benson in the letter referred to, "saw the jails, etc., that some of our brethren were confined in, the

posts where others were chained. But we did not make ourselves known, not considering it prudent. We traveled as gentlemen from the East: Colonel Benson, of Mass., Esquire Mason (Amasa Mason Lyman), of New Hampshire, Dr. Snow, of Boston, and Judge Appleby, of New Jersey. We fared like kings, coddled and caressed by those we stayed with."

This traveling under titled nom-de-plumes was most likely the idea of Elder Lyman, since he had had experience with the Missourians of this region before, and had traveled among them in disguise. Also he had been confined in Liberty Jail.

An addendum to this letter informed President Young that "Emma [Smith] married Louis Bidamon, that he keeps the Mansion House," and that "we have seen his advertisement" in the papers.

At St. Louis the missionaries "held two meetings, attended by six hundred Saints and strangers." Here they were given contributions of \$116.15, the credit for which they distributed among the four Elders. Shortly after leaving St. Louis on the steamboat *Oregon*, the four separated, Elder Benson going to Boston, Philadelphia, and Washington.

From Boston Elder Benson wrote a letter to President Young, at Winter Quarters. It is dated Feb. 14, 1848. In it he detailed a meeting with Thomas L. Kane, in Philadelphia. Colonel Kane, an incredibly small man physically, weighing only a hundred pounds, had spent considerable time in the Mormon camps

and knew their condition, sympathized with all his great heart with them. Benson found him "somewhat cast down" after having talked not long before this with Orson Hyde. He told me, the letter said, that "I should not give up until a fair trial had been made," because, while "not much can be done among the Saints" to change conditions on the frontier, "something will be done among the rich of this generation." Next morning at the Revere House the two met again. "The little Colonel was in good spirits." They talked on how to corkscrew donations out of "the rich of this generation." A man named Bedlam was "on hand, as usual, and will do all he can to raise \$1000." It does not appear whether this man was one of the rich or a member of the Church.

In Washington Benson was impressed by the contrast between the lack of means among his people and the lavish way in which Congress was spending money. Congress would do nothing to help the Saints, in answer to pleas that it should. "They [Congress] have been in session ten weeks and spent \$500,000. One house has spent their time in discussing a loan of \$500,000,000; the other is raising ten regiments to send to Mexico." Yet, out of the comparatively few Latter-day Saints and these in poverty and distress, had been raised more than five hundred soldiers for the army, and these were now in California or had been. "General Taylor," the letter added,

"is a candidate for President," to follow Polk.

Elder Benson returned to Winter Quarters on April 28. From St. Louis he had gone to Council Bluffs on the steamer *Mandars*. He brought with him the sum of \$371.70. However, this may not have represented all the contributions solicited from "the benevolent and philanthropic of the land to aid the Saints," for his expenses would have been taken out of the amount received and a debt (amount not given) owed to Beach & Eddy, in St. Louis, for "goods that are being brought up for" the merchant Edwin D. Woolley.

Everywhere that Elder Benson had gone throughout the Eastern and Middle States—at least, where he had made his mission known—he had been met with sympathy. They "had acknowledged," he says with possible sarcasm, "that the Saints had been driven." But they had not, for the most part, been moved sufficiently by these feelings of sympathy to make any contribution in money. They were like the crowd of rustics surrounding the wagon whose reach was broken while going through the sand of their town. They were full of sympathy and advice, but no one offered to help the man who owned the wagon.

But Elder Benson was grateful for what he had succeeded in extracting from "the benevolent and philanthropic" in the towns through which he had traveled. For the

amount he had gathered, when put with the sums collected by other agents, would mean a considerable contribution.

Some of the money brought to Winter Quarters by Elder Benson, we know, went to the outfitting of President Richards, though there was not enough, as we have seen, to enable him to go in the company headed by Brigham Young. For, on June 19, we read in the "Journal History" that "Dr. Richards arose from his sick bed and visited the brethren on the Pottawattamie side of the river, and asked for assistance in teams to enable him to start westward. Elders George A. Smith and Ezra T. Benson exerted themselves among the brethren and helped the Doctor to procure the necessary teams for his outfit."

Besides assisting President Richards and others to prepare for the journey to the mountains Elder Benson did what was necessary to pave the way for his own return to the Salt Lake valley. In June, for

instance, he took across the river some mill irons and other public property and stored them where they remained until he himself took the westward trail. And then, in July, of this year, in company with Elder Lyman, he went to St. Louis for the purpose of getting the message of the First Presidency of the December previous, printed in the form of a circular. Shortly afterwards Elder Benson, with Elders Orson Hyde and George A. Smith, was appointed "to superintend the settling of the Pottawattamie country with the new arrivals from Europe and the States and the emigration to the Mountains." Another trip East for money, which was even less successful than the first; another effort to raise money among the Saints in Pottawattamie county to help those to emigrate who were without means; a business trip to Fort Leavenworth—these, and supervisory control, make up the rest of the year 1848 for Ezra T. Benson.

IN ANY LIFE

Eva Willes Wangsgaard

Humility and Pride walk hand in hand
 To help us find the way to happiness;
 They both are born of Faith, and they command
 All other traits and talents we possess.

Humility will promptly face mistakes;
 She knows that Error is a frequent guest;
 And Pride extends encouragement and makes
 Us travel forward to achieve our best.



George Q. Cannon

JOSEPH J. CANNON



GEORGE Q. CANNON

George Q. Cannon Chosen as One of the First Presidency

THREE years after the death of President Brigham Young, the Council of the Twelve, with John Taylor at its head was still directing the affairs of the Church. But at the fall conference of 1880 President Taylor laid before his associates the matter of completing the organization. He explained that there was one more quorum required before the Church could function as a perfect body. That was the First Presidency. Long and thoughtful discussions took place over the matter.

Some of the apostles were not in favor of a change. These argued that all the members of the Council were not present, but others felt that delaying the matter might not bring a time when all would be together. Those who were opposed to making the change said that the people were happy under the rule of

the apostles. Also the suggestion was made that when action was taken, a younger man might be chosen to carry the heavy burden of the Presidency.

President Taylor was not urgent. He repeated that he brought the matter to their attention for their consideration and made plain the principle involved. George Q. Cannon was one of the Twelve who felt that there should be no further delay, but it is interesting to note that Orson Pratt was the most vigorous advocate and that he was equally desirous that John Taylor be made President.

In all the discussion there was a spirit of great kindness manifested toward the leader of the Twelve, and gradually the objections were withdrawn and unanimous feeling prevailed.

Under the date of Oct. 8, 1880, Elder Cannon records the following: "Elder Woodruff's motion [that John Taylor be the first president of the Church] was then called for and carried unanimously. Pres. Taylor said he was prepared to name his counselors and being requested to do so, named me as his first and Jos. F. Smith as his second. The mention of my name was a great surprise to me. As I had been nominated again for congress and would be absent this winter and probably half at least of the next two years, I had felt free in expressing my feelings upon the subject of the first presidency and in favor of it, not thinking for a moment that my name would be mentioned for this position and feeling satisfied that no one could suspect me under the circumstances of having any personal ambition in connection with this matter. I could scarcely express my feelings. Before the names of the counselors were called I had a presentiment that my name would be mentioned and I trembled all over. My nerves twitched all over my body and I could scarcely control myself. When my name was mentioned I rose to my feet and begged of the brethren to excuse me from filling that position. I told them that I would much rather remain in the quorum of the Twelve. I could think of at least 12 or 13 men who could fill that position in my opinion better than I could. My agitation was extreme and I was completely overcome. Pres. Taylor said it was not a matter of personal

choice. Several of the brethren also spoke very kindly approving of the nomination and it was carried unanimously on motion of Bro. Woodruff."

It seems appropriate to give here an index to the attitude and state of mind of this man who had been so unexpectedly called to the second highest position in the Church. Three months later on the first day of the new year, 1881, he writes in his journal:

"I commenced the new year under what I consider very favorable circumstances. With the exception of my knee, which is weak and a little sore from the sprain, my health is perfectly good, and my situation is all that I could desire. The Lord has been very good and kind to me. He has given me his gospel, made me a member of his Church, bestowed upon me the holy priesthood, raised me to a high and honorable station among his people, both in the Church and as a delegate to congress, has given me wives and children, houses and land, substance with which to help his work and make my family and myself comfortable, and gives me his Holy Spirit which fills me with peace and joy. How thankful I should be for all this! I think there is no man that lives who has more cause for thanksgiving than I. He has raised me from the mire and set me on high. When I think of the circumstances which surrounded me in childhood or boyhood, when my parents joined this Church, I am filled with amazement at the changes which have

occurred. The Lord has led me by the hand all the way through. Born in a foreign land, left an orphan in early life, obscure and poor, circumstance seemed unfavorable to me; but the Lord has always been my friend. He has made my life since I first went into the ministry a continual pleasure to me. Nothing has been wanting on his part. Glory be to his name therefor."

As stated in the first quotation given, George Q. Cannon had been nominated again for congress. This was the fifth time. At the election he received 18,568 votes, while his opponent, Mr. Allen G. Campbell, a wealthy mining man, bitterly opposed to the Church, received only 1357.

Political conditions in the Territory were in a desperately bad state. Governor George Emery, a man of better judgment had been superseded. He had called on Delegate Cannon in Washington in January of 1880, and on the 19th of that month, the latter recorded in his journal: "... Had a call from ex-Gov. Emery of Utah. He is terribly disgusted with Hayes. He promised to send in his name for re-appointment; but instead he has sent in that of Eli H. Murray of Ky. Emery says Hayes' policy in regard to Utah is all wrong. He has told him and the members of his cabinet and other leading men. He would like a county in the Ter. named after him." (Emery County fulfilled that wish.)

Doubtless the fair attitude of Governor Emery was what caused President Hayes to name a less scru-

pulous man. Governor Murray fitted in with the purposes of the Gentile ring and was ready to carry out their determined plans against Mormon policies and practices. It soon became rumored that Murray did not intend to sign the certificate of election of Delegate Cannon, in spite of the overwhelming majority he had received.

One of the advocates of such action and an enemy of the delegate from Utah was a noted minister, who had debated rather unsuccessfully the Mormon question. He had considerable political influence. Under date of Dec. 2, 1880, while enroute to Washington, Delegate Cannon wrote in his journal: "I got the following clipping from the Chicago Times. _____ has deliberately lied if he said what is here reported. If he did not know he lied, there is no excuse, for before making such an attack he should have been sure of his facts; but if he is not a liar and a lecherous hypocrite as well, then I did not take his proper measure when I saw him on one occasion talking to a woman in the Senate ante-chamber. As I saw him then, the light of the window fell full upon him as he stood back in the room, and if I had been a painter I would have seized his portrait for a picture of lechery and hypocrisy."

To circumvent the illegal action of Governor Murray, Delegate Cannon took all means possible. Among other things he wrote to Governor Crittenden of Missouri, with whom as he states in his journal "I had served in Congress. He is a uterine

brother of Gov. Murray of Utah." Because the letter illustrates the personality of the writer, we are quoting it here in full.

"Washington, D. C.

"Dec. 30, 1880.

"Hon. T. T. Crittenden,

"Warrensburg, Mo.

"Dear Governor, You will pardon me, I hope, for the liberty I take of troubling you with matters personal to myself. Presuming upon your kindness, however, I venture to do so. You may have noticed in the papers a dispatch which intimated that Gov. Murray intended to withhold the certificate of election from me, though my vote was 18,568 while my opponent's was only 1357. Should he give to my opponent, or not give to him but still refuse to issue it to me, he will do me, as I think, a great wrong, subject me to trouble and expense in contending for my rights before a committee and House organized as the next are likely to be, and gain no credit to himself. It has struck me that perhaps you might have some views upon this subject which you would not hesitate to express to him. Though of course I have no means of knowing how Gen. Garfield will view this action, I think I know him well enough to feel sure that he will disapprove of it. He will scarcely want the Mormon question with its embarrassments forced upon the party in the beginning of his administration; for his experience in congress enables him to know that the refusal to give the

certificate to a candidate with such a vote as I have cannot be defended by law or precedent. Personally my relations with Gov. Murray have been quite pleasant. The only difficulty is I am a Mormon and not a Republican. Were it a case in which I had no interest I should urge him for his own sake, to issue the certificate; for I can see no possibility of his gaining anything but discredit from refusing it. The fact is, he has bad advisers there, who would use him to accomplish their ends, regardless of the effect it may have upon his reputation and prospects.

"You may not feel like meddling in this matter. If so, it will be all right with me. I know it is a delicate thing, and I would not wish you to do anything that would not be pleasant to you. If you take sufficient interest in the case, however, to know more about its merits, you will find enclosed the protest of my opponent to the Governor and my answer which I am on the point of forwarding there. Should you write anything to him, you will probably consider whether your not mentioning having had this from me will have the best effect or not.

With kind regards, and congratulating you upon your elevation to so dignified an office as that which you are about to fill, and with the heartfelt wish that you may enjoy your term of office and be a blessing to your State and people,

I am with sentiments of esteem,

Yours truly,

George Q. Cannon"

Governor Murray did the expect-

ed thing and issued a certificate of election to Mr. Campbell. This palpable misuse of his authority drew on him the criticism of the press of the country generally. Even the *National Republican* of Washington D. C. under date of Jan. 11, 1881, declared: "It is unfortunate that any Republican executive should have so mistaken his duty in a matter concerning which our party has often had reason to complain of its antagonist."

Under the same date, Jan. 11, 1881, which happened to be his fifty-fourth birthday, Delegate Cannon wrote in his journal about another matter that had wide comment in the press. It appears that the *Salt Lake Tribune* had printed a statement that Governor Murray had obeyed a "higher power" in issuing the certificate to the candidate who received about seven percent of the vote. "I felt it due to Mr. Hayes and myself to bring it to his notice, as it left the inference to be drawn that either he or the Lord had instructed Murray to do as he did. I was satisfied that the Lord had nothing to do about telling him anything or that even he would pretend to act upon such authority, so it left Mr. Hayes as the person. He denied having said anything about it. What he has said had been said openly. . . Mr. Hayes expressed himself to the effect that Murray had done wrong in giving Campbell the certificate. It was not in his province to judge of my qualifications."

Governor Murray went to Washington to defend himself and an in-

teresting conversation occurred when he and Delegate Cannon met. The journal under date of Feb. 4, 1881, states: "This evening I saw him in the company of three men at the Ebbitt House and spoke to him about Campbell's whereabouts, if he knew where he was, told him how difficult it was to find him and that my time for service expired today and that I must get personal service, etc. I confess I was mischievous in doing this, for I had just before received the word that he had been found at Green River and served. Among other remarks I said to the crowd I ought to be much obliged to Murray for advertising me as he had done; if I had hired him it would not have been done better. Somebody suggested something about my having paid him and I replied. 'Oh, no, I hadn't paid him, but it was said Campbell had for the certificate' . . . He looked a little wild at this remark and merely said there had been no pay about it. I remarked: 'Why, Governor, I am told Campbell is an Irishman.' 'Oh,' said he, 'I reckon not.' 'Well,' said I, 'did you ask about his nationality, while you were so particular about mine?' 'No one questioned it,' he said. 'If you refused me the certificate and did the same to him, I suppose you would have given it to McKim (who got three votes) . . . I struck him hard; but did it in such a way that he couldn't quarrel with me.'

The fourth of March came and President James A. Garfield was inaugurated. He and Delegate Cannon had served many years in the

house of representatives and were friends. This Ohio man, born not far from Kirtland, was not ignorant of the history of the Latter-day Saints. The apostle from Utah had on more than one occasion conversed about the doctrines of the Church. Deeply interested, they sat up all one night discussing these. Under such circumstances the following entry in the Cannon journal will be understood.

"Mar. 4, 1881, House met at 10 a.m. After transacting business and passing a vote of thanks to the speaker, it was adjourned without date. We went over to the senate to take part in ceremonies of swear-

ing in the vice-president and senators. The diplomatic corps was out in full dress and distinguished generals of the U. S. army. Gen. Hancock was especially conspicuous. We then went on to the platform at the east end of the rotunda. I got a good position. Garfield's inaugural was well delivered. I felt hurt at his words concerning Utah, just as I would at the turning of a friend to meanness and wickedness. The Lord judge him."

Six and a half months later the brilliant General Garfield was dead, victim of the bullet of the assassin, Guitteau.

THESE THINGS I ASK

Anna Prince Redd

I ask for simple things that bless
My reaching after happiness:
First, may I be given love,
Enough to make me look above
The low and mean;

Let charity be a sure desire
Replenished like a warming fire,
With vision, clear and ever new,
As morning sun and fragrant dew
When leaves are green.

I must have hope if I achieve.
Faith wins—this I must believe.
If plans must then be laid away
I'll take them up again one day
Nor count the loss between.

If these be granted, then I ask—
And this may prove my hardest task—
That I not live a Pharisee.
I would be humble as was He,
The Nazarene.



Parent and Child

MILTON BENNION

HUMANITY is realized in the joining of man and woman in a permanent union, a union that is spiritual as well as material. Man and woman are the complements of each other on both physical and mental qualities. They can never be alike without violence to their natures. Who is attracted by a manish woman or a womanish man? It is not the new woman's ideal that she become like a man, as this would cost her her womanliness, but rather that she be allowed to develop her personality. It is an experience necessary to the completion of every woman's life that she shall assume the motherly care of children, whether or not they are her own. The life of any man is likewise incomplete if he does not act the part of father to some one in need of such care and guidance. One of the chief purposes of the family is that men and women may exercise these functions and that the race may be perpetuated. All social values have reference to human development. If the race is not perpetuated, these values will cease to be.

Children are the strongest and most enduring bond that holds the family together. This is largely because parents have in them a common, unselfish interest. Many cases of divorce can be traced to some

form of selfishness in one or both of the parties to the marriage contract. This is manifest in an unwillingness to yield personal pleasures or individual ambitions to the common purpose of the family. The advent of children is the strongest influence counteracting this tendency. This new interest and responsibility helps to overcome self-centered thought and feeling, an attitude which pampered persons sometimes acquire.

The moral influence between parent and child is mutual. It is so even with the problem of discipline, although it is customary to speak only of the parent's disciplining the child. This is probably because the parent must assume this responsibility. The child disciplines the parent, not because of duty or obligation, but because the nature of the relationship brings it about. The parent cannot exercise his functions in moral teaching and training without subjecting himself to the same rigid self-control which he seeks to develop in the child. Children quickly detect insincerity or inconsistency, either one of which is fatal to parental influence. The parent may temporarily compel obedience, but this is not moral education unless it leads to cheerful, willing conformity to the type of life the parent is seeking to develop. Thus, if

the parent would be successful, he is compelled to be in character what he wishes his children to become; and every normal-minded parent devoutly desires that his children shall realize the highest type of character.

From the other point of view the child is wanting in experience and must be subject to adult guidance. He must first form the habit of obedience to lawful authority, that of the home first and later that of the school and state. This is a necessary foundation, if he would ever acquire the power of obedience to the highest moral law.

He must, in childhood, learn to be honest, to be truthful, and to respect property. This will result in his being fair and frank in all his dealings, and sincere in thought as well as in word. He must learn to be considerate of the physical needs and the feelings of his associates. This fellow feeling also includes kindness to animals. He must learn to work and thereby acquire the habit of serving according to his ability. The child-labor laws are meant to protect children from oppression—moral as well as physical—but not to relieve them of all work and responsibility. Many children of the well-to-do city residents are now suffering as much from want of work and responsibility as children of the poor are suffering from too much.

In connection with their work and habits of life children need training in system. Careless, slovenly, unsystematic ways of doing

things, if allowed to go uncorrected at this time, may result in habits that will seriously interfere with success.

A clean mind in a clean body is an ideal that must be fixed in thought and habit. To this end the home must maintain a clean house and clean surroundings. But beyond this is the greater problem of clean, moral living—freedom from sensuality by cultivating loftiness of thought which will not permit of any sort of dissipation.

This does not mean that children may not have their pleasures. Proper association with companions in play and games is one of the most effective ways of training in the fundamental virtues.

The companionship in the home between parents and children should be one of the happiest elements in the lives of both parents and children and so real and enduring as to be the inspiration to these children as they grow to maturity and plan their own home-making. Their memories of their childhood home will have much to do with their ideas and their ideals of manhood and womanhood, of fatherhood and motherhood. Also the social significance of sex relations, and the consciousness of the fine personal qualities that grow out of such relationships, when properly formed and maintained, can most surely and securely be brought to the attention of youth through their associations with ideal parents and home-makers.

—More on page 422

Blessed Are The Meek

RUSSEL B. SWENSEN

"BLESSED are the meek: for they shall inherit the earth." This is one of the beatitudes which is so often confused with the "poor in spirit." The dynamic aspect of humility is seen in the latter beatitude. For the poor in spirit are those who acutely sense their own spiritual shortcomings and are set on fire by a desire for a higher way of life. It is a moral humility derived from an awareness of the need for spiritual growth.

The word *meek* comes from the Greek word *praus* which means gentle, mild, or modest. Homer, Pindar, and Plato use it in referring to a horse that is gentle. Xenophon uses it in speaking of *tame* animals. Plato also uses it to describe actions and feelings that are mild. Goodspeed in his American Translation of the New Testament renders it as *humble-minded*. Moffatt interprets it as *humble*. Montgomery in the Centenary Translation, and the Twentieth Century New Testament agree with each other in translating it as *gentle*. This is also the meaning which Luther gives to it in his German translation. Thus, it is apparent that modesty and gentleness are very close to the meaning of this word which the author of Matthew used in recording this beatitude of Jesus. Whereas the "poor in spirit" are those with a moral humility and passion for improvement, the "meek" display modesty and gentle-

ness in their relations with their fellow men.

One of the curses of human behavior is false or extreme pride, the very antithesis of meekness. It is the cause of class distinction—that bulwark of brutal caste systems—and the enemy of genuine democracy. It impels people of ability, wealth, or high social position to look down upon their fellow men with cold and arrogant disdain. It is small wonder that some of the cruel uprisings of the masses in the course of human history were inspired by an extreme hate against those who had so despised and exploited them. Wars and class hatred are fed by its pernicious influence. It inspires some people to assume an air of clever sophistication rather than genuine simplicity. It encourages people to hide their honest and simple qualities in order to appear fashionable and worldly.

National pride is frequently excessive and dangerous to world peace. When it is expressed with extreme egotism and a corresponding contempt for other nationals, it makes a people highly susceptible to motives of aggression and conquest. It blinds the people of different lands to the good qualities which other peoples possess. It makes them easily led by demagogues and militarists for imperialistic purposes. When great achievements and successes have been won, often a nation is

prone to grow materialistic and excessively arrogant. Kipling was aware of this danger when he wrote his famous "Recessional" at the diamond jubilee celebration for the reign of Queen Victoria. The poem is concerned with the danger of a national pride which would forget the spiritual bases of a nation's strength. At the present time when the great power of the Allied Nations has won the dominant power of the world, Kipling's thoughts concerning the spiritual danger of pride in material success are most appropriate. The following are a few selections from his poem which illustrate this:

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget . . .

If drunk with sight of power, we
loose
Wild tongues that have not Thee in
awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

Pride was regarded by Jesus as one of the major evils or sins which afflict the human spirit. He per-

ceived it to be one of those camouflaged sinister evils which slink so easily into the hearts of the best of people. In such people it quite commonly manifests itself in self-righteousness. This was a major cause of the hardening of the spiritual arteries whose life-giving essence is the love of mankind. This fault was especially common among the zealous Pharisees. It was exemplified in the Pharisee's prayer when he thanked God for his own righteousness and ridiculed the humble publican who was praying at the same time in the synagogue. Such an attitude of self-righteous pride surely throttles the feelings of genuine awe, reverence, and humility which are basic for the true spirit of prayer.

Jesus gives an excellent portrayal of the kind of modest social behavior which he desired his followers to emulate. "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted." (Luke 14: 8-11)

This Lukan saying of Jesus is a vivid illustration of the truly humble and meek person. He is not concerned with putting on a false front in order to impress other people. He has no passion for social adulation and honor for its own sake. He will take it when it is due, but he will not go out of the way to acquire it nor pay the high price for it which so many people do. He is not giddy from drinking the frothy wine of social success and pre-eminence. Thus, he avoids the possibility of a painful and humiliating fall from the "social ladder." There is no danger of his being torn down in his self respect by a deflation of an exaggerated self esteem. Because he has not sought "to build himself up," he cannot be debased as a fallen "social climber." John Bunyan, the great English preacher and writer who stirred English hearts with his fervent spiritual message almost three hundred years ago, expresses a similar thought in the verse uttered by the shepherd boy in the valley of humiliation in the great allegorical novel, "*The Pilgrim's Progress*."

He that is down needs fear no fall,

He that is low no pride;

He that is humble ever shall

Have God to be his guide.

People generally recognize the worth of a genuinely humble and modest man. They know he is solid and genuine in his character without the shadow of pretense, hypocrisy, or sham. They respond positively and whole-heartedly toward him because his modesty is a radiant

yet transparent glow which illuminates his best qualities. They feel easy and comfortable in his presence and appreciate his sincerity and lack of self-consciousness. In talking with others he is likely to subordinate himself and his achievements in his interest and regard for their accomplishments. He instinctively knows that Jesus' statement, "he who would lose his life shall find it," applies as much to social intercourse as it does to religious and moral endeavor. He secures solid and enduring recognition by abstaining from the conceited aspirations of the "social climber." He knows the rewards of that person are highly ephemeral and transitory. Instead of making lasting friendships with genuine people, the socially ambitious person is likely to have many "backslapper" and "fair-weather" friends who gather around him as long as he is on the rising tide of success and popularity. But when any set-back or misfortune occurs, such associates are the first to desert him.

There is a close relationship between true greatness and modesty. Many of the great men of the past and present have personified this virtue. Many great men are and have been highly egotistical such as Napoleon and others like him who have performed tremendous materialistic achievements. Yet those who have made lasting and epoch-making contributions to humanity because of their vision and insight were generally humble concerning their own greatness and importance.

Jesus did not seek his own glory, but that of the Father and the work he had to do. Of all the apostles, there is no doubt that Peter was probably the most modest. There is no record of his seeking the first position and great honor from Jesus as some of the other apostles did. Moses was rated as the meekest of all men who lived during his day. And yet there were few figures in history who showed such genius and power as this inspired law-giver. The life of our own beloved Lincoln is full of many incidents which illustrate his compete lack of conceit and false pride. Many of us have had experiences with eminent modern leaders who have amazed us with their modesty and simplicity of character. They are concerned with the doing of great things and have no time left for self contemplation and conceit.

A close relationship exists between modesty and gentleness as the Greek word *praus* indicates. Similarly, those who are strongest and most powerful dignify and glorify their strength by being gentle to those who are weak. True modesty always expresses itself in this fashion. The philosopher Plato in his great literary and philosophical classic, *The Republic* insists that the guardians of the state, such as the soldiers, should be full of spirit, courage, strength, and war-like skills. But they also should be gentle. He compared them to powerful watchdogs. If such dogs are fierce toward the members of the household and the children as well as to strangers

and prowlers, then their service is likely to result in as much harm as good. Thus, if the war-like servants of the state are thoroughly savage at heart, then there is no guarantee that they will not turn about and harm the very people whom they are trained to protect.

Jesus personified this quality of gentleness to a supreme degree. His gentle and kindly association with little children is always a favorite Christian theme. In like manner, he was most kind to those who were regarded as beyond the social pale because of certain weaknesses and vice. He seemed to realize that such people as children and erring sinners could be appealed to and approached far more by this means than by harsh and severe condemnation. He was out to help such people, not to crush them. A century old poem written by David Bates has some significant thoughts relative to the effectiveness of being gentle in speech as well as in action which truly typifies the spirit of Jesus:

Speak gently!—It is better far
To rule by love than fear—
Speak gently!—let not harsh words
mar

The good we might do here!
Speak gently!—love doth whisper
low

The vows that true hearts bind;
And gently Friendship's accent
flow—

Affection's voice is kind.
Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they
may,
'Tis full of anxious care!

Speak gently to the aged one,
Grieve not the careworn heart;
The sands of time are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor—
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know
They may have toiled in vain;
Perchance unkindness made them
so;

Oh! win them back again!

Another mark of true modesty is to appreciate the worth of people whom the world has not chosen to honor. Millions of humble people have lived and are now living whose characters have portrayed great virtue and balance. The eminent eighteenth century English poet, Thomas Gray, spent much time upon this theme in his famous elegy about a country churchyard. As he wanders through the tombstones, he muses about what is real greatness and its ultimate value. He comes more and more to the conclusion that life is so short and death so inevitable, that much of the earthly honors heaped upon certain "successful" people is of little value in the end. He rebukes those who would look with disdain upon the poor and the humble people for not having the external recognition of those who

were famous. The following lines in his elegy express this point of view:

Let not Ambition mock their useful
toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile
The short and simple annals of the
poor.

The boast of heraldry, the pomp of
power,
And all that beauty, all that wealth
ere gave,
Await alike the inevitable hour;
The paths of glory lead but to the
grave. . . .

Can storied urn or animated bust
Back to its mansion call the fleeting
breath?
Can Honour's voice provoke the
silent dust,
Or flattery soothe the dull cold ear
of Death?

PARENT AND CHILD

(Continued from page 417)

In character education emphasis should be placed upon positive methods. While this properly begins with training in right habits, real character is not formed except as habits are accompanied by worthy ideals and wholesome attitudes. These are what develop in the youth power of self-direction in new situations, thus enabling him to overcome evil with good.

The Dramatic Approach To Teaching

H. WAYNE DRIGGS

(*Supplementary to Lesson 37,
Advanced Junior*)

EVERY eighth grade boy or girl loves to debate. In the classroom, on the playground, or at home each statement of fact presented to a group of junior high school pupils may be certain of vigorous airing before unanimity of opinion, if any at all, may be reached. Such is the period of pitched voices.

For the teacher of thirteen and fourteen year olds there is one hope to be realized in the contentious words of youthful minds. She may be assured that once the true facts of a problem under discussion are clearly given, she can know of no finer or more loyal support to be found among learners. Further, boys and girls of the last grammar grade years idolize and willingly work for understanding adult leadership.

It is with these thoughts in mind that the Sunday School teacher of the advanced junior group may plan a dramatic approach to the lesson numbered 37 in the manual entitled "A Boy in Search of Truth." This lesson at its heart deals with the struggle of a young prophet to be, in the tender years of important decision. Which of all the contending churches then present in his

little village of Palmyra, New York, had the truth? He earnestly wanted to know.

It will be remembered by those who even today have visited this little up-state New York town that upon its main street at one cross-road are four different churches—looking aslant at each other—the Episcopalian, the Methodist, the Baptist, and the Presbyterian. While today in a physical sense this would strike the visitor as a bit strange, it must be remembered that when the boy Joseph Smith lived, denominations crowded one another in every way. The religious revivals then stirred contention among followers. There was a spirit of winning for the satisfaction of personal gains. What the Lord's mind and will might reveal was left to the decision of ministers who were apt at reading their own interpretation into the Bible.

To read the words of Joseph Smith describing this trying period in his early life will indicate how earnestly he sought an answer. An answer which he gladly would have received from his elders had they not themselves through bickering reflected little more than adolescent conduct.

The young prophet to be, could find no real security on the point

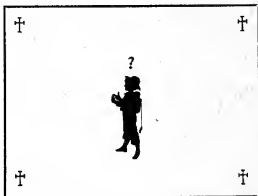
of which church to join, even in his own family. Some of his kin were inclined toward the Presbyterian faith while others had interest in the Methodist doctrines. If he sought learned people on the subject they could give no final answer. His own thinking on the matter led him only to wonderment. "It was impossible," he wrote, "for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong."

As a final resort he came to reading. Here is where he found at least one point of satisfying security — the Bible. After all, if all the faiths agreed upon *that* book he might for himself seek out the wisdom of its words in answer to his search for truth. It was upon this point that he found the inspiration that sent him to "the Grove" to pray, with the result the world now knows—the Restored Church of God was again given to man.

For an approach to our lesson there is much to be developed around the element of dramatic conflict. So planned this can create a desire to know even more of the story of the Gospel's restoration in our day.

Let us consider a few simple acts that may be planned at the beginning of a class period through which fourteen year old boys and girls may be made to feel a little more appreciatively the mental struggle through which Joseph Smith passed at their age. This lesson may be developed by means of the blackboard, some chalk and a few symbols. In-

vite a pupil to go to the board and draw a square, each side of which is about a foot in length. In the corner of each square then have another pupil put a long cross (†) See figure below.



A Boy in Search of Truth

In the center of the square have a third boy or girl draw a stick figure to represent a boy above whose head is to be placed a question mark (?). Now have the phrase "A boy in Search of Truth" written below the square. Ask the class to explain the symbols. Most of the pupils will connect the drawings with Joseph Smith, a few will catch the significance of the crosses as representing the four churches at the four corners in Palmyra. The teacher should help with this last point by writing the names of the churches on the board as the class or she may give them.

Now ask the following question, To whom might a boy so caught in the cross-fire of religious opinion go for help? Suggest that he did seek, among others, four sources which the teacher will list, after the class has named them. These are: (1)

His parents, (2) Other people, friends, teachers and neighbors, (3) His own mind through study, (4) the Bible.

Have each of these discussed in turn and finally ask why the last source could best satisfy this young prophet? The class should now be

ready to read and discuss more actively the lesson entitled, "A Boy in Search of Truth."

What are the elements of the dramatic approach to be found in this lesson? A review of the other articles published in this year's series on this subject will reveal.

Tolerance

Mildred Platt

In the 11th Article of Faith, we declare that "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where, or what they may." That should be an easy article to live up to and yet it seems to be one of the most difficult. History proves that the people who have rebelled against church and government, once they were in power, were the severest against others who chose to differ from them, yet they should have been the most tolerant.

That is one of our biggest problems—to keep from condemning and ridiculing members of other churches. If we are ever to gain the friendship and good-will of others and convert them to our faith, it will be because we can show by our lives and our teachings that we have the best religion in the world. One missionary who had interested a friend in the church through his fairness and broadmindedness, took the investigator to sacrament meeting, where the speaker, unfortunately, was one of the few who seem unable to see any good anywhere except in the Mormon Church. He began by saying he was glad to belong to the only church that had the right to preach Christ's Gospel and declared emphatically that preachers in other churches were hypocrites and false teachers who were leading the people astray. He further maintained that the ministers preached merely because that was their way of making money. The investigator left the meeting feeling that after all perhaps the Mormons were not any better than other people he knew.

We must recognize the fact that no two people hold the same views on all questions; that all of us have our own right to think and believe as we choose so long as we don't infringe upon the rights of others.

THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

WENDELL J. ASHTON, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

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Addie L. Swapp

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Superintendents

1945 Dime Fund Collection

THE traditional annual Dime Fund collection for the Sunday Schools has been set this year on the third Sunday in September (September 16th).

In order to simplify the work of the Stake Boards and the General Board, and unify the program all over the church, it is hoped that all Ward Superintendents will plan to make September 16th their Dime Sunday. But if Stake Conference should interfere, or there should be some other good reason, the date may be changed, after consultation with the Stake Superintendent. It is hoped, however, that all collections will be completed before October 15th.

It is also very important that you plan to handle this problem as expeditiously as possible. Don't let your collections drag — or delay your reports too long. With good planning, proper announcements and the understanding co-operation

of your teachers, it should be completed on the Sunday following Dime Sunday, and your report and check should be in the hands of the Stake Superintendent before October first.

There is one significant change, however, in the plan for collecting the Dime Fund this year, of which each Superintendent should take immediate notice. The traditional dime fund envelope, which has been used in dime fund collections for several decades, is a war-time casualty. Owing to the paper shortage, it is impossible for the General Board to obtain these envelopes for this year's use. We suggest, therefore, that the students be urged to bring their dimes on the day designated as "Dime Sunday" and that on that day the teacher (or class secretary if one has been appointed) make a record on the class roll of the amount paid. The use of the class roll will facilitate the checking of members who forgot their dimes. If it is used, however, the teacher

must be very careful to stress the fact that the dime fund donation is entirely voluntary, and that the check-up must not, in any sense, be used for public or private pressure on any student who may not wish to give the dime or may not be able to do so.

The dime fund collection is very important to the whole Sunday School system. It is important to the Ward, because it will provide funds for the purchase of library books, teaching helps, visual aids, and other equipment so much needed in every local Sunday School. For the Stake, it supplies a minimum fund (not over one cent per capita of the Stake

population), and as for the General Board, the scope of its operations are definitely related to your success with the dime fund. It is the General Board's principal source of revenue, and it is particularly important now, since the General Authorities have again approved the holding of conventions and union meetings, and the General Board must have funds with which to pay travel and other expenses.

More power to you Ward Superintendents. May Dime Sunday this year be the most successful in the history of your school.

—Wallace F. Bennett



Addie L. Swapp

NEW BOARD MEMBER

Newest member of the General Board of the Deseret Sunday School Union is Addie Little Swapp, sustained at a meeting of the Board, Tuesday, June 26, 1945. The General Superintendency has assigned her to serve as a member of the

Nursery Department Committee and of the Teacher Training Committee.

Mrs. Swapp comes to the General Board with rich experience and training in education. She is co-

—More on page 436

Secretaries

Question Box

Question: It appears that one of the teachers in the Nursery class believes that when a child reaches the age of four he should be promoted to the Kindergarten department and his name transferred to the new roll. Another teacher contends that the pupil should remain in the Nursery department until the regular promotion time at the first of the year. What is your recommendation?

Answer: In consulting Sister Marie Felt, chairman of the Nursery department committee, we find that she suggests that ordinarily the transfer occur at regular promotion time. Usually this plan is better for both the pupil and the class, because it provides for a complete cycle of lessons without a break. However, sometimes individual cases require exceptions to the rule. Exceptions, however, generally should be made sparingly.

Question: I can find no place in the *Handbook* where it explains how to figure percentages for the Minute Book. Can you help me out?

Answer: If one desires to obtain the percentage of enrollment in attendance, then the enrollment figure is divided into the attendance figure, and the decimal in the quotient is moved two digits to the right. This gives the percentage. If you desire the percentage of ward population in attendance, then the population figure is divided into the attendance

figure and the decimal in the quotient moved two digits to the right. (For a quick method of determining percentages, see the Secretaries department of the August, 1945 *Instructor*. It explains the use of the slide rule.)

Question: How can we make the monthly reports in our stake uniform?

Answer: Now that the General Authorities have approved the resumption of union meetings in those stakes where they "may be held without violating the restrictions regarding the use of gasoline and rubber," there will be an excellent opportunity at these meetings to coordinate secretarial work. In the scattered stakes, where union meetings are not feasible, we suggest that the stake secretary arrange to meet with ward secretaries on quarterly conference day, between sessions. Here, problems of local secretaries could be discussed and general suggestions given.

Question: When is a person late for Sunday School?

Answer: For secretarial purposes, a person is late when he or she enters the meeting place after the meeting has been called to order by a member of the bishopric or by a member of the Sunday School superintendency. This call to order usually follows the devotional music.

Librarians

Fundamentals of Religion, by Charles A. Callis, Deseret Book Co., 1945, \$1.50.

Bound together as a book and now available are the recent radio addresses delivered by Charles A. Callis of the Council of the Twelve. Under the title "Fundamentals of Religion," Elder Callis has treated a great variety of timely subjects in a forthright manner that leaves no doubt in the mind of the reader concerning the meaning of the author. The convictions expressed therein will prove of great faith-promoting value to all who read it, and the forceful style and the beautiful language with which Elder Callis expresses himself is a real delight.

The teacher will find this book a source of many fine lessons. The forthright explanation of the many phases of gospel doctrine will prove of inestimable value.—J.H.W.

... and *"The Spoken Word,"* Richard L. Evans, sold by Deseret Book Company, \$1.50.

Once again, an international publishing house presents a collection of sermonettes from one of the General Authorities of the Church. This book is the third of a series of books by Elder Richard L. Evans of the First Council of the Seventy published by Harper & Brothers Publishers (New York and London), in business since 1817.

... and *"The Spoken Word,"* like

its two predecessors, *Unto the Hills* and *This Day . . . And Always*, contains selections from Elder Evans' radio talks in connection with Columbia network's weekly Sunday morning broadcast from the Salt Lake Tabernacle, "Music and The Spoken Word," featuring the Mormon Tabernacle choir. This program was awarded the 1943 George Foster Peabody Award for excellence in radio music.

The book is conveniently arranged into sections of related subjects, and has a useful index. Sunday School teachers will find it a handy reference for lesson work. It will help them to interpret old, unalterable truths of the scriptures in the light of present-day situations.—W.J.A.

Golden Nuggets of Thought, compiled by Ezra L. Marler, sold by Deseret Book Company, \$1.00.

The Sunday School teacher always has a use for thought gems. Here is a little book full of them—from the standard works of the Church, and from philosophers such as Emerson and Cicero, poets like Shakespeare and Lowell, orators such as Clay and Beecher, and, last but certainly not least, from leaders in the restored Church.

All of the selections are classified and short. The pocket-size format of the book is convenient for him who would profit by his pauses at the breakfast table, on the bus corner, or in the barber's queue.—W.J.A.

Sacrament Music and Gem for October

Prelude

LeRoy J. Robertson



We'll sing all hail to Jesus' name,
And praise and honor give
To Him who bled on Calv'ry's hill,
And died that we might live.

Postlude



Ward Faculty — Teacher Improvement

II. Enlarging Background Through The Use of Supplementary Texts

Lesson for October

(Editors' Note: The teacher improvement lesson, "Care and Use of Basic Aids," published in the July Instructor is the subject of the ward Faculty Meeting for September (not for August). The lesson published in the August Instructor, "Other Teaching Aids of Interest," is the lesson for May, 1946, and will be republished in March. The lessons to follow will be in the order given in the preliminary note in the July Instructor, page 333, with the month in which each lesson is to be used properly designated. It is our policy to publish the lessons two months in advance so that there may be ample time for all Sunday School officers and teachers to study them.)

ARE you impressed with the fact that a teacher needs to know a great deal in order to teach a small amount? Confucius, the celebrated Chinese philosopher, has given us a pattern whereby we can gain this advantage. He says:

"If a man keeps cultivating his old knowledge and he ever adds to it new, that man is worthy to be a teacher of others."

Much of what the teacher learns that is *new* comes from supplemental reading.

Sources of Supplemental Reading

The references indicated in the body of the lesson-outline planned for the teacher's study offer an excellent source of wide reading. These references are on the adult level of understanding and to the inquiring mind of the teacher are food for thought and further reading. Along

with the pursuit of these reading materials will come the urge to talk over the precepts learned; this sharing of ideas should be carried on with other adults, through informal conversations, ward faculty meetings, etc.; and with pupils during class periods and in chance conversations. Out of such a design of interest and study comes the intellectual background spoken of in the Bible:

"Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver; and the gain thereof than fine gold. She is more precious than rubies; and none of the things thou canst desire are to be compared unto her." Proverbs 3:13-15.

One of the stimulating things about being a teacher is the necessity for alertness. In reality all of the waking hours of the day are a workshop wherein lessons are forged; for the real teacher sees application of truth and understanding in all of the living he observes. This insight he brings to his reading and consequently to lesson preparation and presentation.

The realms of life in which the teacher should be interested are beautifully set forth in the following:

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."—Doc. and Cov. Sec. 88: 77-80.

In this light attendance of movies, the drama, a concert, a lecture, listening to the radio, reading newspapers, magazines, books, etc., all have become rich sources of supplementary teaching material. The skill to refine and organize these experiences into a coherent part of the outlined lesson is one of the evidences of the artistry of teaching.

Teachers will do well to consciously set about selecting the reading, listening, and seeing materials to which they give their time and at-

tention. Our age is one of abundance in the variety of goods on the market and the responsibility to shop well rests heavily with the teacher. Along with making his own choice he should assist his pupils in choosing what supplementary materials are worthy of their interest.

Some of the richer sources of supplementary reading materials for the Sunday School teachers are:

The Instructor

The Deseret News Church Section

The Improvement Era

The Children's Friend

The Relief Society Magazine

Books from the M. I. A. reading list.

These references coupled with the finer newspapers, periodicals, and books from the general market offer a storehouse of worthy reading.

Teachers who go to these sources with thoughtful study will grow as they:

- (a) Think new thoughts stimulated by their reading, observation, and communication.
- (b) Develop new enthusiasms.
- (c) Experiment with new techniques in the art of teaching.
- (d) Take on new spiritual power as a result of their devotion to the gospel and its principles of life and salvation.

QUESTIONS

1. Of what value is general scholarship in a teacher?
2. What radio programs help you most with your Sunday School lessons?

3. How do you make time for reading?
4. How do you organize stories, quotations, etc. from your general reading into a specific lesson plan?
5. How often do you call in at the Deseret Book Store or some equally fine shop to browse?

6. What application has the quotation, "I am part of all I have met," to supplementary texts as they have been discussed in this lesson?

Helpful Reference:

John T. Wahquist "Teaching As the Direction of Activities" Chapter 16.
—Eva May Green

III. Picture Helps in Teaching Lesson for November

The following lesson plan may be used by the discussion leader in the Sunday School faculty meeting. It is suggested that the leader prepare, in advance of the lesson presentation, an exhibit of pictures which will illustrate the ideas presented in the discussion.

Objective:

To increase the efficiency of Sunday School teachers in selecting and using pictures in teaching the gospel.

Development of the Objective:

I. Introductory Statement

Teachers quite generally accept the fact that pictures make a strong appeal to the interest of all age groups. The teacher's problem is how to select and use the pictures so attention is focussed on a definite impression which is related to a Sunday School lesson objective.

II. Selection of Pictures

General Picture Collection

The problem of selection is both general and specific in nature. The

teacher must first have access to a rather extensive collection of pictures. This collection may be found in the files of the ward library or the individual teacher may have her own picture collection.

Collections may include pictures which have a definite religious content and those which have a general interest appeal.

Sets of religious pictures which are in harmony with Latter-day Saint teachings have been recommended by the Library Committee of the Deseret Sunday School Union, Salt Lake City, Utah. These include Bible scenes, church history scenes, Book of Mormon pictures, places of church interest today and pictures of church authorities.

Many gospel themes can be illustrated by pictures which have a general interest appeal. Reverence, kindness to animals, service, cleanliness and good health are examples of subjects which may be made more impressive by the use of general interest pictures.

Often the teacher wishes to help

pupils gain a more vivid concept of an unfamiliar setting or a strange custom. Historical and geographic pictures are very useful in helping pupils gain a more accurate visual image of events and scenes which are remote in time and location. Pictures of the holy land or the Christ Child or Christmas may give more accurate concepts.

Patriotic and holiday subjects also have a place in the general interest collection.

Children may bring in pictures from time to time which are of interest to the class.

Discuss how the teacher may make her own collection of pictures.

The Problem of Specific Selection

From the picture collection the teacher must select the pictures which will help her accomplish a particular purpose. Principles which need to be considered in wise selections include the following:

1. Pictures should be selected after a teacher has studied her lesson and is familiar with her purposes. Pictures which are irrelevant to these purposes are harmful inasmuch as they distract attention away from the lesson.

2. Pictures should be accurate in their message if accurate concepts are to be taught. Teachers can quite easily determine whether an illustration is a factual representation of Latter-day Saint beliefs or if it is a decoration which reveals an artist's flight of fancy. The illustrator's or photographer's purpose in making a picture should be considered. Did

he intend to impart facts, to entertain, or to decorate?

3. Pictures should give a single impression; that is, be simple enough in composition to clarify images rather than confuse thinking.

Discussion on Purposes of Pictures

1. Which of the following purposes do you think pictures may serve in the Sunday School class?

- (1) To personalize a character or make him more real.
- (2) To help one visualize the setting of an event or to give reality to an event which is distant in time or place.
- (3) To emphasize a point or a fact in the development of a story.
- (4) To remind one of personal spiritual experiences: to cause reflective thinking about one's own testimonies.
- (5) To provide a basis for discussing choices of behavior patterns; e.g. "Do you think the boy in the picture is doing a service to others or a selfish act?"
- (6) To help one make comparisons or contrasts with the known to the unknown.
- (7) To help one recall an event or principle presented in a previous lesson.
- (8) To establish continuity of events. (A series of pictures may do this.)

2. Which pictures might be selected to accomplish the following purposes?

- (1) To help a primary group gain an appreciation of the

opportunity we have to talk with our Heavenly Father through prayer.

- (2) To help intermediate age pupils visualize the desolate trek across the plains.

III. Effective Use of Pictures

Preparation of Pictures for Use

After a teacher has made her selection of pictures with concern for her purposes she must make certain that they are ready for use. When pictures have been attractively mounted they can be used more effectively. A few principles will guide the teacher:

1. A picture should be mounted on material which has weight enough to give it body. Construction paper is desirable for mounts which are handled by children.

2. Pictures may be mounted on colors which are keyed to the dominant color harmony in a picture. A subdued color mount does not detract from the picture itself.

3. Only one picture should be placed on a single mount unless two pictures have the same message or have been selected for a single purpose.

4. Sets of pictures should be uniformly mounted.

5. The margins should be kept even on the sides and top with a wider space left at the bottom.

6. Holes may be punched on the left-hand margin to make it possible to bind pictures together in looseleaf fashion when they are not in use.

7. It is sometimes useful to mount

pictures about one subject on the same color mounts. This makes it easier to locate pictures in a large collection.

Exhibiting Pictures

The skill which is used in the presentation of pictures has much to do with their effectiveness as a teaching tool. Common judgment will dictate a few simple rules to follow:

1. Only a few pictures should be presented in one lesson period. Too many will confuse children.

2. Pictures should be presented one at a time as the lesson develops.

3. Children should be given a purpose for looking at a picture. A question or comment directs attention to the thought which the teacher wishes the children to get when studying the picture.

4. Thought-provoking questions should stimulate children's responses to the picture. Discussion should follow the presentation. This helps the teacher to determine the kind of impression which the picture has left.

5. Pictures should be presented so everyone can see them without eye strain. Small pictures can be quickly passed in front of all children. Pictures should be held at the pupil's eye level.

Learning Activities (Assignments)

The presentation and discussion of this lesson should have brought out the main principles which will guide teachers in the selection and use of pictures in teaching Latter-day Saint principles of the gospel. The application of the principles

will help to "fix" the learnings. The following activities may provide opportunities for "practicing" the application of the principles.

1. Prepare a Sunday School lesson in which pictures could be used. Select three or four appropriate pictures. Identify the purposes which you had in mind in the selection of the pictures.

2. Discuss the choice of pictures in terms of the interest level of pupils and their relevancy to the gospel.

3. Demonstrate how the pictures might be used.

4. Bring and show an example of a picture which has simple direct composition and one which might be confusing in its message.

5. Mount pictures of varied sizes and shapes with concern for the principles of effective mounting. Discuss the utility and art values involved.

6. Collect and exhibit several pictures which show different purposes of the illustrators. Which pictures give reliable information about our L.D.S. doctrine? Which are highly decorative or imaginative.

National Education Association Materials of instruction, eighth year-book of the Department of Supervisors and Directors of Instructions. Chapter IV.

*Antone K. Romney
and
Mary Nielson*

NEW BOARD MEMBER

(Continued from page 427)

author, with Marie Fox Felt of the General Board, of the forthcoming Nursery Department text for 1946, "Sunday Morning in the Nursery." Her studies in pedagogy have taken her to Brigham Young University, University of Utah, Utah State Agricultural College, University of California, and Teacher's College at Columbia University, where she received her master's degree in 1937.

The new member of the Board has served as a teacher and ward president in the Young Women's Mutual Improvement Association, and as teacher and stake president of the Primary Association in Kanab (Utah) Stake, and during 1928-33 as Sunday School stake board member in Cache (Utah) Stake. In this

stake, she has also served as Relief Society class teacher (1935-40), and as Sunday School Teacher Trainer for one year. She has taught Sunday School classes in Kanab and in Berkley, California.

Formerly a teacher in the department of education at Utah State Agricultural College, Mrs. Swapp has taught courses in primary methods at the University of Utah summer school. She is now supervisor of visiting teachers in the Ogden, Utah, city school system.

Born in Kanab, Utah, a daughter of W. C. and Addie J. Little, she married Arch S. Swapp. He died in 1917. Mrs. Swapp has one daughter, Mrs. W. B. Degen of Logan, Utah. The new board member now resides in Ogden Seventh Ward, Ben Lomond (Utah) Stake.

Teacher Training

More About Organizing the Teacher Training Program

AN overview of the Teacher Training Program was published in the August issue of the *Instructor*. In this article the Teacher Training committee answered questions as follows:

What is teacher training?

How are its purposes achieved?

Who is responsible in the stakes and wards?

When is the class conducted?

What is the nature of the course?

The article directs that the first class of the year be organized the last Sunday in September which this year falls on Sept. 30.

If the class represents the ward only, it is advisable to have the bishop and ward superintendent present to give the class their blessing. They might also check upon the effectiveness of the recruiting of members for the class and continue to recruit during the week if a sufficient number of trainees has not been secured. If the class is organized on a stake basis, the Stake Superintendent of Sunday Schools and possibly the Stake President should be invited to give their support toward a favorable beginning.

Recruiting is often made more impressive and businesslike when printed membership cards are issued to the trainees. These cards bear the signature of the Stake President and/or the Ward Bishop who

made the appointments and called the trainees to serve.

Lesson 1. For September 30

Objective: To secure a favorable beginning and to make a case for Teacher Training.

Minor objectives are: (1) To become acquainted with and show a personal interest in the members who have been called to take the course, (2) to secure written personal data on each member, (3) to prepare to effect a class organization, (4) to secure the blessing upon the course from the Stake President and/or the Stake Superintendent, Ward Bishop, or Ward Superintendent, (5) to discuss the teacher training program as outlined in the August *Instructor* and, (6) to consider the rewards of teaching the Gospel.

Procedure:

The rule of primacy in learning holds that first impressions are often vivid and lasting impressions. The first teacher training class will go far toward setting a pattern for and determining the reactions to future classes. Nothing should be overlooked in setting the stage in preparation for this important beginning. It is here that many of the students will decide whether the course will be a thrilling experience

or an unpleasant trip across an intellectual Sahara.

Somehow, through your devotion, your zest for the work, your kindly feelings toward the class, your climate of ideas, and your logic, you and your distinguished visitors must make a case for teacher training, a case that will "sell" the program to the class.

Unit I of *Teaching as the Direction of Activities* by Wahlquist establishes the fact that no type of service pays greater dividends to the individual than teaching. An overview of his text and the discussion of the program as found in last month's *Instructor* will help make your case for the course.

Teacher training not only pays high dividends to the individual, but also to the Church, especially in times of war. There are very few missionaries returning each year to fill between 2000 and 3000 important teaching positions formerly filled by missionaries. The greater portion of able bodied young men who used to teach is now in military service. Thousands of good Latter-day Saint teachers are away from home in civilian war work. The teacher turn-over in the Church organizations is very high. Out of approximately 30,000 Sunday School teachers, more than 20,000 change each year. Enrollment in teacher training classes is quite inadequate to fill the vacancies. In 1941 the enrollment was 1441; in 1942, 1192; in 1943, 1504; and in 1944, 1776.

All of these factors make the recruiting and training of teachers one

of the pressing needs of the Church. Superintendents and presidents of auxiliary organizations are finding it increasingly difficult to secure and keep a full quota of teachers.

In addition to making a case for teacher training, a start should be made toward the election of class officers and toward obtaining of personal data concerning each trainee. These data might well include, (1) name, address, and telephone number; (2) ward; (3) organization from which the trainee was called; (4) teaching experience; (5) musical ability; (6) level at which trainee would like to teach; (7) educational status and letters of reference from employers and Church people.

Criticism has been directed toward the program in the past because it was assumed that all trainees were going out to teach the intermediate and advanced classes, while as a matter of fact, fully half, and possibly more will teach in the Junior Sunday Schools and in the Primary Organization. Some stakes maintain two separate classes, one for teachers on the primary level and one for teachers in the intermediate and advanced levels. Where this is not feasible, the instructor should be continuously conscious of the problem and make provision for these differences in the assignments, the observation of teaching, the planning of lessons, and in the level upon which practice teaching is received.

Assignment:

The instructor of the class is ad-

vised to have on hand a partial supply of the text, *Teaching as the Direction of Activities*, and to take orders from the class for sufficient additional copies to provide one text for each member.

The first Sunday in October is general conference which eliminates the teacher training class on that day. For Sunday, Oct. 14 assign a lesson on "The Outcomes of Religious Teaching," Wahlquist's text, Chapter I. Two special reports would be fitting, one on "Christ Sought Outcomes in Changed Behaviour" and the other on "Significant Outcomes of the Savior's Teaching."

Lesson 2. For October 14 THE OUTCOMES OF RELIGIOUS TEACHING

Objective: To emphasize the fact that religious teaching should result in certain changes in conduct which are advocated by the Church of Jesus Christ of Latter-day Saints.

Procedure:

Assignments were made Sept. 30 on "Christ Sought Outcomes in Changed Behavior" and "Significant Outcomes of the Savior's Teaching." A class discussion of these reports will lead into the tremendous change made in human behavior by Christ's concept of the fatherhood of God and the brotherhood of man, His sense of justice, His notion that men should be doers of the word, His gospel of love and the higher law, and His great respect for the individual. It should be shown that civilization itself is based upon Christian concepts.

The class should be supplied with texts by this time which makes directed study possible. Use of the supervised study technique in teaching Chapter I would be economical and effective.

Assignment:

The next lesson is on "Four Basic Principles of Learning," Wahlquist's text Chapter II. A special assignment could be "Pavlov's Experiment in Conditioning."

Lesson 3. For October 21 FOUR BASIC PRINCIPLES OF LEARNING

Objective: To lead the class to an understanding of the principles of self-activity, interest, apperception and simultaneous learnings and to an appreciation of the importance of these principles in teaching.

Procedure:

The approach to the lesson can be made through the story of Pavlov's experiment in conditioning through simultaneous stimulation. Show the use of conditioning in advertising, in propaganda, and in teaching and the importance of concomitant learnings in connection with Sunday School and Church organizations.

Inform the class that next Sunday they are going to observe teaching in one or two classes in order to take mental notes on what pupils do to keep active, but before the visit, it would be advisable to write on the blackboard things which the students might do besides just sit

and listen. Then let the class make suggestions. Check the list with Wahlquist's text, pages 34, 35.

Discuss interest and apperception in teaching.

Assignment:

Announce that the next session will be set aside for directed observation of teaching in order to observe student activities. Have the students reread Chapter II and study "Directed Observation No. 1" page 48 of the text.

Lesson 4. For October 28

DIRECTED OBSERVATION OF STUDENT ACTIVITIES IN CLASS

Objective: To observe and to study student activity in actual classroom situations.

Procedure:

The instructor has already made arrangements for his class to visit either one or two Sunday School classes that are conspicuous for profitable student activity. Follow the suggestions made by Wahlquist under "Directed Observation No. 1" page 48 of the text.

TEACHER TRAINING MATERIAL FOR NOVEMBER

Lesson 5. For November 4

JESUS, THE MASTER TEACHER

Objective: To learn to analyze Christ's teaching with a view to discovering His personal qualifications for teaching and His techniques in teaching.

Reference: Study Lesson 27, pages

44-47 of the 1945 Gospel Doctrine Lessons.

Procedure:

Weigle¹ says:

"The elemental qualifications of a great teacher are a capacity for fellowship; the ability to reveal to his fellow men new horizons, deeper insights, and higher goals; and the power to stimulate them to see, to understand, to love, and to do. He knew how to teach not by a laboriously acquired technique or by conscious devices of method, but naturally, spontaneously, simply, directly, interestingly till people were astonished at the power of His teaching."

The book of Matthew is rich in examples of the teaching methods of the Savior. The class will enjoy seeing the Savior's methods in action and His psychology on the wing. Go to Matthew for them.

He used the Socratic or question method. For example:

"Who is the greatest in the Kingdom?" Matt. 18:1.

"Is it lawful for a man to put away his wife?" Matt. 19:1-7.

"But whom say ye that I am?" Matt. 16:15.

After stimulating great interest in the specific point in question by questions and stories, He would frequently give a picturesque summary statement that brought out the deeper meaning and impelled His hearers to action.

After the questions, He often told

¹Luther Weigle, *Jesus and the Educational Method*, Abington Press, 1939 pages 17-18.

a beautiful story, simple in its language, direct in its implications and powerful in its truth. For an example read Matt. 22: 1-14.

He was sensitive to what His hearers wanted to know. He gave Himself to them in unstinted friendship. He spoke their language and knew their ways. He talked in beautiful parables so simple that all could understand and yet so powerful that all who heard Him felt that He spoke with authority. He was unqualifiedly loyal to His people. They did as He said because they trusted Him. Through it all they felt His divinity.

Students must not go away with the idea that His masterful teaching was entirely a gift that came to Him from His Father. While His teaching was inspired, some of it must have involved hard work and preparation. His period of preparation lasted for thirty years. He studied and conversed with the priests in the temple and he worked until He knew the Old Testament well.

Assignment:

Unit II of the text includes eleven chapters on directing classroom activities. Ask the class to come prepared with written answers to the "Learning Exercises" page 58 of the text. This will involve the study of Chapter III, pages 52-59.

Lesson 6. For November 11 THE RECITATION-DISCUSSION METHOD

Objective: To learn the advantages and disadvantages of the recitation-discussion method.

Procedure:

One approach to the lesson is to hear reports from members on their reactions to the "Learning Exercises" page 58 of Wahlquist's text. These reports will definitely lead to a consideration of the advantages and disadvantages of the recitation-discussion method. The text lists seven advantages. Show that each is an integral part of the method itself.

Assignment:

Assign Chapters IV and V of the text. Ask each member to come prepared with a story which he knows to have been effective in moving a hearer to action. Ask them to make their story measure up to the standards suggested in Chapter V.

Lesson 7. For November 18 THE LECTURE AND THE STORY TELLING METHODS

Objective: To develop some ability to use the lecture method and the story telling method.

Procedure:

Have one especially gifted member of the class come prepared to give a short talk on "The Lecture Method." Make sure that the talk is well organized and prepared. Formulate a set of questions for the class to answer after having heard the talk. Allow opportunity for a discussion.

Hear as many of the assigned stories as possible and discuss vital elements of the story telling method.

Assignment:

Chapter VI on the Problem-Project Method.

Lesson 8. For November 25

THE PROBLEM-PROJECT METHOD

Objective: To understand the problem-project method and acquire some experience in its planning and use.

Procedure:

In this type of lesson the students themselves should select the problem or project, develop their own plan for its solution and the freedom to carry out this plan to a successful conclusion. In their solution of a problem attention should be drawn to the fact that there are rather natural steps in problem solving and that these constitute the basis of logical thinking. Dewey lists these steps as follows: (1) a felt difficulty, (2) its location and definition, (3) suggestions for possible solution, (4) development by reasoning of the bearing of the hypothesis, and (5) further observation and experimentation leading to acceptance or rejection, belief or disbelief.

Students in their day to day living meet problems that have been solved. Ask for volunteers to relate an experience in problem solving. Observe how the solutions to these problems follow, at least in a general way, Dewey's steps.

Projects lend themselves well to committee work. One worthwhile project for the class would be the establishment of suitable arrangements for practice teaching for each member of the class. This involves a vital problem and a felt difficulty, an analysis of the problem to see where the difficulties lie, a place for many suggestions as to its solution, the statement and testing of the best solution and experimentation to see if the solution is workable.

Most of this work should be done by the students themselves with the teacher in the background to help organize committees and give help when called upon. The entire project should be worked out through a class chairman with a class organization.

The carrying out of the project will demonstrate the problem-project method in action. Students should be made conscious of the technique through hints as it progresses and through summaries.

Assignment:

Assign Chapter VII for next time. Give a brief overview of the socialized recitation method and explain to the class the next meeting must be characterized by group activity, group interests, and group participation. Look over the seven types of socialized recitation found on page 89 of the text and plan with the class a procedure for next time that will demonstrate one or more of these types.

—H. A. Dixon

Junior Sunday School

First Intermediate —

(For suggestions on Lesson Material see the Manual and Supplement for 1945)

Primary —

Lessons for November, 1945

Lesson 44. For November 4
WHY THE PILGRIMS LEFT HOME

Lesson 45. For November 11
THE PILGRIMS CROSS THE OCEAN

Lesson 46. For November 18
THE FIRST THANKSGIVING

Lesson 47. For November 25
JOSEPH PRAYING IN THE GROVE

GRATITUDE and appreciation are two qualities which every child should possess, and our lessons for this month give teachers a splendid opportunity to establish habits of giving thanks within their students. It might be well to begin by making the children aware of the blessings that are theirs. Discussion and enumeration of the things for which we should give thanks that are found in our homes, in the neighborhood, in Sunday school, and in our city and country will prove of value. Use of pictures is almost demanded and there are many pictures available in magazines to illustrate things children enjoy and for which they should be thankful. This discussion

might be followed with such questions as the following: You like to hear your friends say "thank you" to you when you have helped them or given something to them, don't you? It makes Heavenly Father happy when we say "Thank You" to Him. Do we remember the thank you part of our prayers as well as asking for blessings? How can we show appreciation for our country? For the city or town in which we live, and for our homes and families? To whom shall we give thanks for these blessings? When should we give thanks? How often?

The following material might serve to enrich these lessons:

For every little bird,
For every little flower,
For every single living thing
Made by Thy great power,
Dear Lord, who made this happy
world,
We thank Thee every hour.

For parents who care for us day by
day,
For sisters and brothers, for work
and for play,
For all with whom our joys to share,
Oh, Father, we send Thee our praise
and our prayer.

It takes one little girl or boy,
Two hands that work and play,
And just one loving little heart
To make Thanksgiving Day.

"I don't see why we have Thanksgiving Day, Mother," said David as he came in from his sandpile. "I say 'thank you' whenever anyone gives anything to me. As I play I say 'thank you for my sandpile, thank you for the sunshine, thank you for the birds and the flowers'. Before we eat a meal, one of us says the blessing and thanks Heavenly Father for giving us the food. It seems to me that we spend so much time saying 'thank you' every single day that we must have thanked our Heavenly Father for nearly everything. I like having a Thanksgiving Day, but I really don't think we need one."

Mother laughed. "I'm very proud of you David, for the way you always remember to say 'thank you.' And I'm so glad that you say 'thank you' every day as you go about your work and play, for that is just the thing you should do. But every one of us needs Thanksgiving Day too, for on that day we have a chance to think of the many things we have enjoyed all year long, and to tell Heavenly Father how well we liked them. On Thanksgiving Day we spend a whole day saying 'thank you.' If you are truly a Thanksgiving boy, you will say, 'Thank you for my lovely toys at Christmas; thank you for making me well after I hurt my foot so badly; thank you for making my garden grow; thank you for my little fluffy puppy; thank you for my birthday cake; thank you for our Easter hike; thank you for the swim in the pond; thank you for cherries and apples and bread

and butter; thank you for our nice warm house and all of us who love one another so much.' Why, David, if you spent a whole week, you could still think of more things for which to thank our Heavenly Father. It seems to me you should even thank Him for the chance to spend one whole day telling Him how grateful you are to Him. Don't you think so, too?"

Elsie and her family had spent Thanksgiving Day with Grandmother. They had all enjoyed playing with their cousins and eating the good dinner Grandmother had prepared. Now the dishes were done and the children taking their naps, so Elsie sat down by mother to talk about Thanksgiving. "You know, mother, I'll bet the animals are all saying 'Thank you', too. Can't you almost hear Spot saying, 'Thank you for this bone', and old Dobbin saying 'Thank you for the oats and the nice dry stable'? I'll bet that the squirrel is thankful for the nuts he has put away for winter, and that the chickens are thankful for their wheat. But you know, mother, I am the very luckiest person of all. They all have nice things, for which to be thankful, but not one of them can snuggle up to his mother like this and feel her put her arms around him and give him a kiss. Why, Mother, if I made every day Thanksgiving Day for the rest of my life, I couldn't thank Heavenly Father enough for giving you to me!"

—Phyllis D. Shaw

*Kindergarten —**Lessons for November, 1945*Lesson 44. For November 4
NOAH AND THE ARKLesson 45. For November 11
TO WHOM SHALL WE GIVE
THANKSLesson 46. For November 18
THE FIRST THANKSGIVINGLesson 47. For November 25
JESUS PRAYED

DURING the month of November gratitude and prayer are to be stressed. It is important the children learn to express gratitude to parents, friends and to Heavenly Father. Children like to tell of the things they are thankful for. A discussion and naming of things they have to be grateful for could precede a prayer said in the class. After the numeration a child could offer the prayer, the teacher assisting if necessary. This same procedure could be carried out each Sunday in the month.

A bulletin board might carry pictures of things children are thankful for, adding new illustrations each Sunday. Encourage the children to bring the pictures. These could be put in a "Thank You" book later.

Lesson 46:

This lesson may be developed as suggested in the manual. The following story may be told rather than developed by discussion.

THE FIRST THANKSGIVING

Long ago, far across the ocean, lived some people who loved Heavenly Father and wanted to pray to him as they wished. The king told them they should pray as he wanted them to. These Pilgrims saved their money and bought a large boat called the Mayflower. They decided to come to America where they could pray to our Father in heaven.

They traveled many, many days on the ocean. They couldn't see anything but water. One day they saw land and trees. How happy they were. The first thing they did was to get out of the Mayflower and kneel down on the ground and thank Heavenly Father for bringing them safely to America. They thanked him for a place where they could pray.

No white people lived in America —just Indians who were living in the nearby forest.

These Indians were very kind to the Pilgrims. They taught them how to plant corn, catch fish, gather berries and nuts. They showed them how to make boats and build homes.

The Pilgrims were very thankful to have such good friends. They were thankful to Heavenly Father that their corn, pumpkins and other vegetables grew so well. They were thankful for their good warm houses they had built and for the wood in the forest that made fires to keep them warm. They were thankful that they were in a land where they could pray.

They decided to have a "Thank

You Dinner" and invite their friends, the Indians. Everyone helped get the dinner ready. The Indians brought turkey and venison or deer meat. The Pilgrim mothers made pumpkin pies and cooked the turkeys and venison. The Pilgrim fathers made tables and benches. The Pilgrim children gathered berries and tended the babies.

When dinner was ready all the people in the town came and prayed to Heavenly Father to thank Him for all His blessings. Then they ate the dinner. Every year afterwards they had Thanksgiving Day.

Thank Thee for the world so sweet
Thank Thee for the food we eat
Thank Thee for the birds that sing
Thank Thee, God, for everything.

—Lorna Call Alder

Nursery —

GOD PLANNED A BEAUTIFUL WORLD

Lesson 44 for November 4, 1945

FOR a little nursery child, life must be kept as simple as possible. As teachers of nursery children it is our job to aid our little folks to see and appreciate the beauties of the world about them; to understand, love and enjoy that particular part of the world in which they live. Some may live in the country where the miracle of nature as it awakens, matures and then returns to its rest period unfolds with each passing day. To you teachers is given a divine privilege and a glori-

ous opportunity, for you live in God's paradise where His creations are unmarred by man. Without doubt you can gather leaves, match colors and enjoy the glorious fall beauties as is suggested in the manual. We sincerely trust that you will.

In communities where lovely fall flowers are abundant, such as zinnias, marigolds, etc. and colorful, delicious fruit is yours to pick and enjoy, we suggest that you bring these to Sunday School. Call them by their names. Perhaps the children would enjoy naming and matching the colors in both flowers and fruits.

For children who live in large cities where opportunities to enjoy the beauties of nature are more limited, we ask you teachers to observe and plan far enough in advance so that this day will prove meaningful to them. Our emphasis is to be placed on whatever is within their experience that they may know that God planned a beautiful world.

Let each teacher think of the Marys, Johnnies, Susans, Bobbies and those of whatever name they bear in your particular group. Think of where they live and what they see and experience. Use these as your approach and opportunity for a wonderful religious experience.

THANK YOU, GOD, FOR BULBS TO PLANT

Lesson 45 for November 11, 1945

THE title of our lesson today suggests only one of many opportu-

nities open to the nursery class teacher on this day. Little children love to do things. They feel a pride if their efforts are recognized by others and appreciated by them. If they are given an opportunity to plant a tulip, daffodil or some other kind of bulb, many lessons can be learned by them as they watch the little plant grow and blossom. As they grow older this experience may be remembered as they strive to understand that life and renewed activity comes to all, even to people, after a period of sleep and rest. In places where bulb planting out of doors is not possible, this might be done by planting bulbs in pots. The teacher will then care for these bulbs until the growing season begins, at which time they should be returned to the nursery class so that the children can watch their growth.

Other appropriate activities are suggested in the manual.

WE ARE THANKFUL FOR BREAD AND BUTTER

Lesson 46 for November 18, 1945

BREAD and butter to most of us are very ordinary things, at least they were until this war began. Until the war had been raging for quite some time, those of us in America still figured that the supply of bread and butter would last indefinitely. We felt no concern about a possible shortage of these items. In our lifetime there has always been plenty. Our Heavenly Father has been very good to us.

Bread and butter are delicious,

wonderful foods. They taste good and are good to look at. It is wise to develop a feeling of thankfulness for them and appreciation of our Heavenly Father for permitting us to have them. We suggest that where possible the suggestions found in the manual be followed. During the little lunch there will be a discussion of the bread and butter that the children have at home, of their fathers who earn the money to buy them, of their mothers who bake the bread or buy it from the bakers and of Heavenly Father who makes it possible for us to have such good food to eat.

THANK YOU, GOD, FOR APPLES

Lesson 47 for November 25, 1945

WE have so many things to thank our Heavenly Father for. At this time of the year the harvest is nearly completed and in most parts of the world people have their bins, cellars and basements full of good things to eat during the coming winter. Little children are not so aware of the abundance and variety of foods with which we are blessed as are adults. However they like to eat, hold and give to others a beautiful delicious apple. Excellent suggestions are given as to ways in which the children might participate in a delightful activity, using apples as the medium to represent one of the many ways used by our Heavenly Father to show His love for us. The surprise element has a special appeal for children.

—Marie Fox Felt

The FUNNYBONE

CLASSIFIED

It seems that recently when filling out an application form for a sales position the applicant put his draft classification as "5-B." "What is 5-B?" said the mystified sales manager. "Bald head, bifocals, bridge-work, bay window, and bunions," replied the salesman.—*Sales Methods Review*.

HOOT

An Englishman heard an owl hoot for the first time. "What was that?" he asked.

"An owl," was the reply.

"My deah fellah, I know that, but what was 'owling?'"—*Case and Comments*.

STOP

"Why did you stop singing in the choir, Thomas?"

"Well, one Sunday I was sick and didn't sing, and a lot of people in the congregation asked if the organ had been fixed."—*Sunshine Magazine*.

FUR

Teacher: "Rastus, what animal is most noted for its fur?"

Rastus: "De skunk; de more fur you gets away frum him de better is fur you."—*Case and Comments*.

ASSURING

"Forty-eight hamburgers, please," said a GI to the director of the Service Club cafeteria at Camp Roberts.

The director swallowed a couple of gulps. "Oh, don't worry," continued the soldier; "I'm not going to eat them all. I've a couple of buddies outside."—*Sunshine Magazine*.

PINCHED

The reason ideas have such a hard time getting into some people's heads is that they can't squeeze in between the prejudices.—*Railway Employees' Journal*.

TASTES

How our tastes change. Little girls like painted dolls; little boys like soldiers. When they grow up the girls like the soldiers and the boys go for the painted dolls. —*Canadian Woodworker*.

HAY

"Jones seems to be a successful man, I suppose he made hay while the sun shone?"

"Not only that, but he made it from the grass that other people let grow under their feet."—*Railway Employees' Journal*.

SAVED

Fireman: "Can I have the afternoon off to go shopping with my wife?"

Chief: "No."

Fireman: "Thanks."

—*Railway Employees' Journal*

The little boy, about seven years old, lifted his blind eyes, and replied, "I've heard of the Lord." He paused. "And I've come here to learn more about Him."

He later joined the Church, as did others. The small Sunday School outgrew the cottage in about a year. Then a frame chapel, seating about 125 persons, was built. In time it proved inadequate, and in 1925 the present beautiful brick edifice was dedicated—fittingly by the (then) general superintendent of Latter-day Saint Sunday Schools, Elder David O. McKay of the Council of the Twelve.

There are now 325 members enrolled in the Jacksonville Branch Sunday School, and, in addition, there are three other Latter-day Saint Sunday Schools in the city!

Today there are many large branches of the Church in the South which found their beginnings as did Jacksonville—with a humble Sunday School.

—WENDELL J. ASHTON

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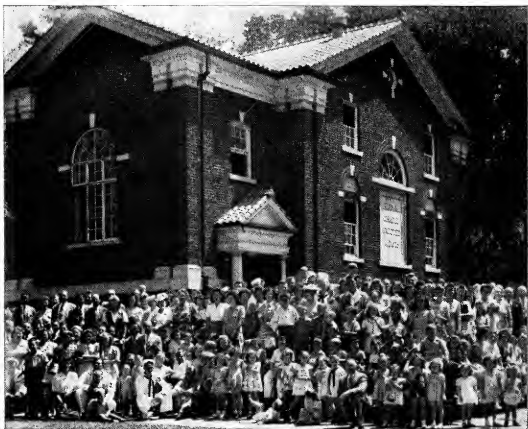
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JACKSONVILLE (Florida) BRANCH CHAPEL

In the year 1906, when Theodore Roosevelt was in the White House and automobiles had begun to crowd horses off the streets, two Mormon missionaries were assigned to labor in Jacksonville, Florida.

Jacksonville is a harbor city lying on the St. John's River about twenty miles inland from the Atlantic ocean. It is Florida's largest city, and at the time was still recovering from a \$15,000,000.00 fire which roared through the city five years before.

There was no organized branch of the restored Church in Jacksonville at the time. There were, however, a few members scattered about. The missionaries began their work, prayerfully. They gathered about twenty men, women, and children together, and organized a Sunday School. The group met in a small, three-room frame cottage on stilts—on stilts to prevent the Southern dampness from rising through the house.

The missionaries instituted the regular order of exercises in their little Sunday School, and as children participated in memory gems, talks, and songs, they were encouraged to invite their friends and relatives to attend.

One day one of the students brought a little friend who was blind.

"And what brings you to our Sunday School?" the traveling elder inquired.

—More on other side